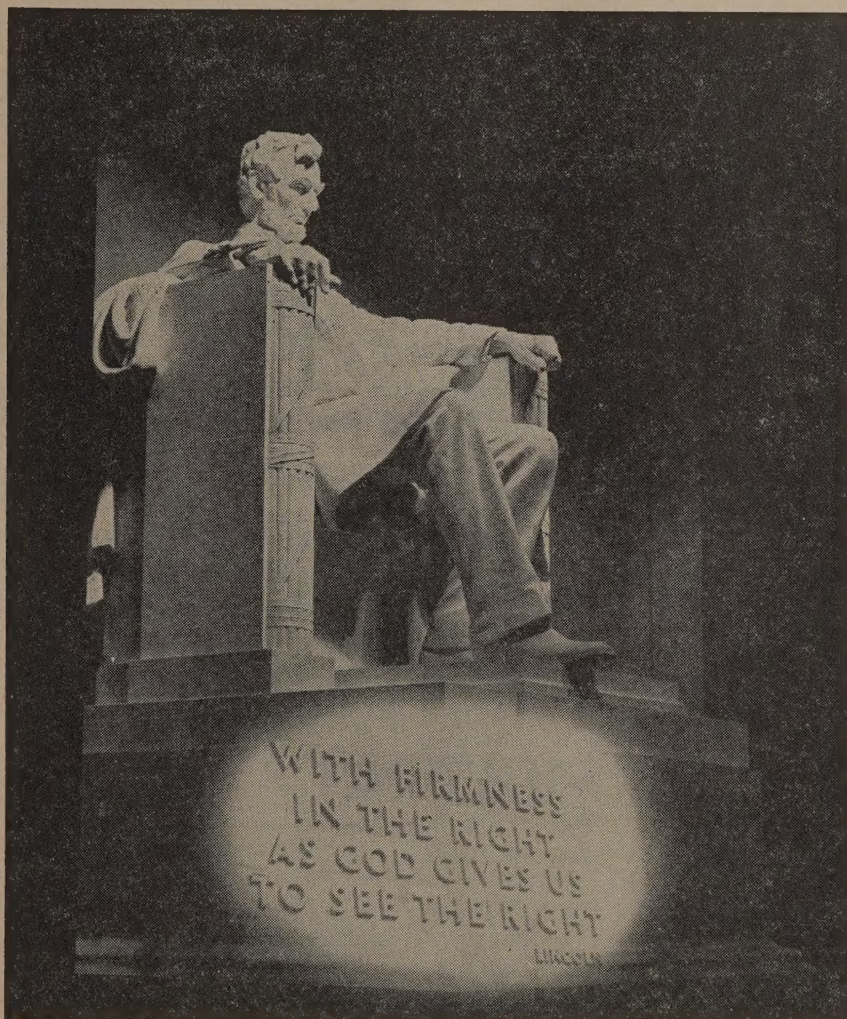


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Lincoln's Birthday, celebrated February 12, comes just before Brotherhood Week, observed February 16-23. Lincoln's deep sympathy for all men makes this association natural and meaningful. Friends traditionally have not stressed special days or weeks, but perhaps this current emphasis on brotherhood will serve to remind us again how desperately needed today is the concept of brotherhood among men. In this issue will be found several instances of "firmness in the right as God gives us to see the right."

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reese
General Secretary

Are You A Convinced Friend?

During my early youth much stress was placed upon "Quaker background." It was an important, and to many Friends an essential, qualification for committee appointments and leadership. "Convinced" Friends were looked upon askance.

Friends with "Quaker background" began to represent, for me, a *special variety*, and I came to look upon them with a degree of awe. This remained my feeling until disillusioned through observation and experience. It became evident that "Quaker background" was not enough.

Some proved to be merely "traditional" Friends. By this I mean they took pride in their Quaker heritage, but did little or nothing to keep it alive. They gave mental assent, but were uncommitted in their own lives. They did not choose to abide by the basic principles which are the heart of Quakerism.

Even though painfully disillusioned, I discovered many, many Friends who had deep faith, strong principles and active concerns. To such as these, Quaker heritage and background were of great worth. They, like George Fox, had found that Christ could speak to their condition and had made full response.

We commonly use the term, "convinced Friends," to mean those without Quaker background who in their seeking have found in the Quaker faith that which answers their own inner need and offers an adequate Way of Life. Should we not also say that those with "Quaker background," who are merely "traditional Friends," also need to become "convinced"?

Some of the finest, most thorough Friends I have known are "convinced Friends" who have no "Quaker background." These Friends give new life to our Society and should be given opportunity in leadership. They should not be penalized because their forefathers were not Quakers.

It is easy to forget that such Friends as George Fox, William Penn, Robert Barclay, Margaret Fell and the Valiant Sixty had no "Quaker background." In their seeking they became thoroughly "convinced" and established the principles which form the basis of our Quaker faith today.

Some who are known as "convinced Friends" hold only a fragment of Quaker faith. To illustrate, there are those who seek and gain membership with Friends but hold only to the principle of pacifism. Such fragmentation is hardly to be commended any more than being merely a "traditional" Friend.

Today I am fully aware that "Quaker background" does not assure adequate qualifications for leadership. Neither is "convinced" adequate where it is fragmentary. I am very sure that all Friends, whether with or without "Quaker background," must essentially become thoroughly "convinced" and deeply committed before we can speak redemptively or minister fully to our neighbors' need.

Let's be "Convinced" Friends!

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Merritt Murphy, Editor
Eleanor Zelliot, Associate Editor
Frances Ryan, Assistant for Circulation and Advertising
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Editorials . . .

Is Segregation a Sin?

Samuel R. Levering, Friend and apple grower of Warrenton, Virginia, is chairman of the Board on Peace and Social Concerns of the Five Years Meeting of Friends.

The relation of the majority to the colored minority in the United States has become a burning public issue. Not since reconstruction days after the Civil War has feeling been so intense. The Supreme Court ruling that segregation in public schools is unconstitutional, replacing the "separate but equal" doctrine of long standing, has precipitated this crisis.

What does our Christian faith, as Friends, have to say to this issue? *First*, our Christian faith embraces all of our lives. Nothing about us is outside the concern and judgment of God.

Second, our Christian faith specifically includes our relations with all other human beings. We cannot love God and fail to love our fellowmen. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Third, the Christian life is Divine Love acting through the lives of God's children. We know that God loves all his children equally; so must we.

Fourth, segregation was absent in the early Christian Church. Simeon called Niger, prophet or teacher in Antioch, and the Ethiopian eunuch are examples.

How does our Christian faith apply to segregation and integration? *First*, some *voluntary* segregation is normal, and not sinful, if it is really voluntary. Many Negroes, for example, choose to attend Negro clubs, churches and other institutions.

Second, enforced segregation is sin. For us, the white group, to tell Negroes that they cannot attend our schools, or churches, or eat in our homes, is spiritually wrong, because we assume the authority which belongs to God alone, in telling our fellowmen what they can and cannot do. It is also spiritually wrong because of its underlying assumption that we are better than they, that we will be contaminated by association with them, and that the value of their souls is decreased by dark skin color. We know God's judgment on those who so deny brotherhood with others of God's children.

Third, enforced segregation and the attitudes on which it is based deny the basic law of love. Can we really love our Negro fellowmen, and deny them opportunity for employment, except in the most menial jobs, as is done in many communities. Can we really love them, and walk out of a Friends Meeting in anger when Negroes come in to worship with us, as some Friends have done? More fundamentally, can our souls grow in Divine Love, if we deliberately exclude from

our love a large group of our fellowmen? The answers are clear. We cannot be fully Christian, cannot fully follow our Lord and Master, and do such evil things.

As Friends, we know that we must first be clear in our own hearts and lives and Meetings of all attitudes and practices, such as segregation, which are not consistent with Divine Love. Then through example and entreaty we must speak truth to our fellowmen. We must help to bring together men of good will, white and Negro, to work out the painful steps in eliminating enforced segregation.

All this and more is our Christian duty and opportunity, particularly urgent just now. It must be done in the spirit of love for all, including those who emotionally hold to segregation. It can and must also be done in the joy of our Lord.

Samuel R. Levering

Our First Need—Prayer

Mary Kelly Farquhar of Wilmington, Ohio, is a member of the American Friend Council. She is a sister of the late Thomas Kelly, author of "Testament of Devotion."

Portions of Friends Query I are: "Do you strive for the constant realization of God's presence in your life? Are you sensitive and obedient to the leading of the Holy Spirit?" To Friends, this is a gentle reminder of the need of God in our daily lives.

Consider also the admonition in the old hymn: "Take time to be Holy, speak oft with thy Lord. . . . Spend much time in secret with Jesus alone. By looking to Jesus . . . let Him be thy Guide." These words suggest the manner and habit in which to approach our Heavenly Father in our devotions.

Do we today believe in and take sufficient time to seek the leadership and guidance of God in our daily lives? Or shall we acknowledge that time taken for personal prayers is very abbreviated in many families today?

Many of us can remember our grandparents describing the transfer of the old sturdy plow horse, in the middle of the morning, to the carriage, to take the family to Fifth-Day Meeting. The fact that spring plowing was unfinished, due to a late Spring, and might accordingly delay the Fall crops did not deter our dear ancestors, who were convinced that family spiritual cultivation was far more important in mid-week than crop care, and thus they trusted God and the weather to care for their yearly incomes. I also well remember hearing my father say, "No one ever lost money by taking time to worship." Another one of his rules of life was, "Remember the Sabbath Day to keep it Holy." He was deeply convinced that nothing was ever gained by Sunday labor.

If the habit of prayer has not been firmly established in early childhood, both by personal participation and parental example, it is more difficult for children, when older, to enter into this relationship with God.

I was very much interested and thrilled a few days ago when a young mother came beaming from the bedroom after the last "good-night" and tucking-in of the little thirteen months old baby boy. She said, "Oh, I wish you could have heard Jerry try to pray with me, as I said his prayer for him." I was so amazed and interested I asked her to repeat the circumstances. Certainly this was the earliest childhood prayer I had ever known. But who can say this little murmuring gurgle did not reach its destination! Certainly it was a blessing to his imaginative young mother. Jesus said, "Suffer little children to come unto me for of such is the Kingdom of Heaven."

Two very choice examples of answered prayer have been demonstrated to Friends in recent years. The first was in England during the last World Conference when agreement apparently could not be reached and the venerable and much loved Barrow Cadbury arose and made this plea: "Oh God, we are in a fix. Please help us out of it." The second came during the Five Years

Meeting, when again unity of thought could not be obtained. Although time for adjournment was at hand, Friends agreed to go to their rooms and ask for guidance and to reassemble the following morning. In both instances the stubborn questions seemed to solve themselves and unity was reached.

In our hasty, confused, many-sided lives today do we take time to pray? Have we learned to take a few minutes here, a few minutes there, to say, at least, "Thank thee, God, for guiding and caring for me and mine. Continue to be near us, directing not only our family, but also our friends and their families, and the many others throughout the world who need Thee."

I believe that in spite of the many-sided pressures of today's life, we can quietly whisper prayers, or even offer prayerful thoughts, and God will understand. I believe that "in the silences of our hearts the Holy Presence completes the unfinished words."

Mary K. Farquhar

Why I am a Convinced Friend

by Gertrude Huheey

Gertrude Huheey is studying for a master of arts degree in religion at Earlham College. She and her husband live in Oxford, Ohio, and their only son expects to get his A.B. degree from Earlham in June. For several months, Gertrude Huheey served very acceptably as minister of the Economy Friends Meeting near Richmond, Indiana.

A little more than a year ago I had my first experience in silent worship. I was awed and inspired to realize how deep a communion with God I felt. I was troubled, too, and curious. I reasoned that, if Quakers experienced this depth of worship while silently communing together, they could do it every Sunday or any time they met together. This corporate sense of the presence of God I had previously thought came only from the Communion service, as it was celebrated in all its ritual, with the partaking of the bread and wine by the worshippers. This communion in the church where I was then a member was called "stated communion," and was held only four times a year, unless I happened to attend a conference or retreat where another observance was held.

My eyes began to open. I had been missing something very wonderful and very vital. True, I had been finding a real sense of communion with God more recently in my own personal life, but never

had I known what it was to know that communion in corporate worship, in fellowship with others, except on stated occasions. I began to attend Quaker meetings regularly. Always when I "centered down" there was that blessing of communing together in the silence, a deep sense of the presence of God.

I had long since discarded the belief that infant baptism meant anything more than the dedication of the parents, and their promise to try to bring up their child "in the nurture and admonition of the Lord." This was the mental reservation I had made twenty years ago at the baptism of our own son. Now I began to see clearly that the ritual of baptism was man-made and meant as little or as much as the recipient meant it to mean. It was no longer to me a "means of grace" but just a form. The true baptism was of the Spirit and came to man at any time, in any place, in such measure as he was willing to receive it.

Increasingly I began to understand the Quaker concept of "all life as a sacrament" so that even the simplest became holy. This involved also a new and keener sense of responsibility about seeing that all tasks were well done, or at least done as well as I could do them. I decided a good Christian woman could not be a poor housekeeper nor a wasteful one. All the things I did every day—the humdrum tasks—took on new meaning as I

thought of them as being done unto the Lord.

I found that I grew in my belief in the "inner Light," in that experience of waiting upon the Lord for guidance, which Quakers stress, because I found it more and more true in my own life. If I tried to speak of such experience, although stumbling and inadequately, I found my Quaker friends seemed to understand what I meant, while many of my former associates and fellow church members looked embarrassed and sometimes frankly skeptical.

I found a loving wisdom, too, among my Quaker friends. Because they loved one another enough, they were honest with one another, and I liked and trusted that. Their whole way of living seemed to testify against inequality, social injustice, hatred, intolerance, and selfishness. They are not saints, in the usual understanding of the term. If they were, I could not feel at home with them. But they are a "fellowship of the concerned," and that reaches out to include even me. I am continually being surprised by that.

If I want theological backing for all these beliefs I have come to have I can find them well-stated in Barclay's *Apology*, and I am glad for that, too, because it helps me to understand with my mind what I already accept in my heart.

So I am a convinced Quaker. That means that, as a committed Christian, I believe I can best find through the Quaker way of life and worship the place God has for me in the bringing of the Kingdom.

Friends Orphanage in a Castle

By Cynthia E. Kerman



One of the most remarkable stories in Quakerism is that of Daniel and Emily Oliver, English Friends who lived most of their lives in the Mid-East. A recent note on one of their main interests, the Ras-el-Metn orphanage in Lebanon, makes both their long-lived concern and the atmosphere of the Mid-East more real to us. Cynthia E. Kerman and her husband, members of the Kalamazoo (Michigan) Friends Meeting, have been in Beirut at the American University since August.

Pictured here is the earthquake damaged old castle now serving as the Friends Orphanage at Ras-el-Metn, Lebanon.

Early in November I visited for the first time the orphanage at Ras-el-Metn, Lebanon, which has long been known by the name of Daniel and Emily Oliver. The occasion was a work camp planned by Beirut Friends to help chop firewood for the winter.

The road to Ras-el-Metn was a rugged one. Cut into the side of the mountains, it skirted one side of a canyon, dipping with hairpin turns finally to cross a little bridge over the dry river-bed at the bottom and rise in a similar manner on the other side. The steep slopes were covered, wherever a foothold could be gained, with umbrella pines; outcroppings of rock filled the remainder. As we climbed the second slope we looked across and saw a cluster of buildings rather imposing for a small village, set on the crest of the next hill: this was the orphanage.

I learned that the buildings, bought by Daniel Oliver some time before World War I, had been the former palace of a Druze prince. The gracious central courtyard, the columns set before a long balcony, the choice of the most commanding location in the area, and the three dungeons below (one now the kitchen, another a storage room for firewood, and the third a cistern for rainwater, testified to its former glory. The big cracks which I could see in the walls testified to the earthquake damage which has

made the buildings unrepairable and largely unfit for occupancy.

The orphanage for many years has served as a school for neighboring boys as well as a home for orphans. In the winter, however, it is practically inaccessible to day students except for boys of its own village. A new tract of land has therefore been chosen, more centrally located within a group of villages and closer to main roads, where the school and orphanage can be rebuilt. This land will be given by the Lebanese government on a 99 year lease for a token payment. To interpret the needs of this Friends establishment in the Middle East and to aid in raising money for buildings on the new land, the orphanage and school director, Boutros Khoury, is now visiting among British and American Friends.

We had all brought picnic fare with us, since we drove directly over from Brummana following Meeting. As we laid out our sandwiches, fruit and deviled eggs, lo and behold, Boutros' wife and son Henri brought from the kitchen a great bowl of beans with a luscious meat sauce, other bowls of rice and salad, and a basketful of wonderful paper-thin "mountain bread."

Before most of us had stuffed ourselves sufficiently, there was one Friend already hard at work chopping wood. The rest of us gathered beside the balcony where the

wood was stacked, and the boys from the orphanage ringed around. Soon four or five chopping centers were set up, with the older boys from the orphanage working along, the men of the Beirut Friends putting in long stints, and the women trying their hands as best they could. Those who were not chopping kept loading the outstretched arms of eager children, who then carried the wood to the dungeon for storage. I put in about ten minutes of chopping, and retired to nurse a proud blister and talk to Boutros, who had just finished a more fruitful chopping session.

Boutros Khoury is himself an orphan raised here by Daniel and Emily Oliver. When he was grown he took a two-year business course at the American University of Beirut, and returned to be Daniel Oliver's secretary. Boutros has many stories to tell of his life with Daniel Oliver. One I heard was of the time during the war when Emily Oliver gave her husband some money to replace his frayed suits with new ones. Appalled at the price of new suits, Daniel Oliver had his old ones turned inside out by a Beirut tailor and spent the rest of the money on food supplies for his sixty orphans.

Boutros mentioned, too, the recent occasion when he with a helper was distributing clothing in a camp for Arab refugees from Palestine. His helper made some remark which stirred the ever-simmering crowd to anger, and a man approached with a handful of hand grenades. Before he could get close, Boutros ran to him, threw his arms about him and (Arab-style) kissed him on both cheeks. He eased him gently back and persuaded him to lay down the grenades, which later were removed from the camp. I could not help feeling that Boutros Khoury has caught the spirit of service, in courageous love, and is carrying on as an embodiment of the best in Friends tradition.

At the end of a couple of hours of work, the casualties began coming in, serving as an excuse for everyone's aching muscles to call a halt. Piles of reluctant logs still rose on the spot, but were smaller than when we started. With a glad tired feeling we made our thanks and farewells and packed ourselves into the cars for the mountainous hour-long drive toward Beirut and the early sunset.

Notes of a Motorized Quaker Traveller

By Levinus K. Painter

Levinus Painter, well-known Friends minister, spent several months at the Friends Africa Mission in Kenya, East Africa, a year ago. Since his return, he has spoken to over a hundred Friends Meetings, in about ten schools and colleges, at seven Yearly Meetings, and has visited Friends groups in thirteen Yearly Meetings. Below he describes his recent visits. He expects to spend a week in Philadelphia Yearly Meeting before ending his special travels in behalf of interpreting the life and needs of African Friends.

On my book shelves are the memoirs of early Quakers who travelled under conditions of great hardship in gospel ministry. But the modern Quaker traveller enjoys all the comforts and is subject to none of the hardships: a supper meeting and overnight in Brooklyn, sharing the funeral service of a beloved Friend in western New York, dinner and an evening meeting in Somerville, New Jersey—thanks to the convenient schedules of two air lines. We are no longer pioneers!

Journeying among Friends is a rare privilege. This travel period has taken me from Montreal to Lower Virginia and from Lynn, Mass. to western Ohio. The visit to Sandwich, Mass. was on the occasion of celebrating the 300th anniversary of the oldest Friends meeting in America, just at the time when foliage on Cape Cod was at its best. A few weeks later I visited one of our newest meetings at Virginia Beach, Virginia (North Carolina Conservative). In less than a five year period they have gathered a considerable congregation, built a brick Meeting House and are operating a private day school, kindergarten through fourth grade and now have a new school building almost ready for use. After visiting the Wilson family in Virginia Beach it is apparent that the day of pioneering among Friends is not past.

NEW ENGLAND

Visitation in New England started with a long week end at Hartford with opportunity to visit with Friends in Manchester and Storrs and concluding with a morning chapel service at Hartford Semin-

ary. In Providence the students in Moses Brown School and in Lincoln School fairly bombarded me with questions about Africa. The visit to Woonsocket under guidance of Ruth White was something of a home coming. I had served there as a student pastor more than forty years ago. At Westerly, Rhode Island, center of the former Conservative Yearly Meeting we shared in a fellowship supper and the inevitable "Africa Journey." There was time the next day to get something of the salt tang of the seashore and to relax in the restful atmosphere of an ancient farm homestead framed in the colorful setting of maples.

The Friends Center in Cambridge, located for me by a policeman as "directly across from the Church of Latter Day Saints," is a bee hive of activity with the Sellocks and the Haviland sisters always at hand to provide hospitality. I understand that the "Saints" have proven themselves good neighbors from time to time by helping pack and load relief clothing. In Montreal Lloyd Williams had opportunity to provide hospitality, perhaps in return for a visit he and his father made to my parents' Indiana home something over sixty years ago. During the two days in Montreal it was possible to meet most of the local Friends and others associated with them on the campus of McGill University. On the way south a stop was made to visit Friends at South Starksboro and Monkton Ridge, Vermont. Monkton Friends are particularly happy to have additional Sunday School rooms nearly completed, the work being done by volunteer labor.

SUBURBAN MEETINGS

Modern highways made the trip to Plainfield, New Jersey a convenient day's journey. Many older meetings in the New York area are in growing suburban communities. These meetings have taken on new life and a number of new meetings have been established. Ten days of visitation among these meetings is a fruitful and encouraging experience. Under the guidance of Dean Freiday there was opportunity for fellowship with New Brunswick and Shrewsbury Friends and to

revisit Plainfield and Manasquan in North Jersey. After a Saturday evening and Sunday morning with Scarsdale Friends (Westchester County, New York) I made my way over a series of limited access highways, bridges and clover leaves—where you turn right if you want to go left—to Westbury, Long Island where members of the Hicks family are still active in the meeting. Friends from three local meetings had gathered for a Sunday evening meal after which there was ample opportunity for me to share overseas Quaker concerns. In Wilton, Conn. I found my hospitality with the Thompsons had "strings attached." In addition to caring for her family and participating in Meeting and community activities Carol Thompson finds time to do the editorial work for Current History magazine, with the aid of secretarial help. She "drafted" me to prepare an article on recent political developments in Madagascar for the February 1958 issue.

TOWARD THE SOUTH

In Baltimore there was opportunity for fellowship with both Stony Run and Homewood meetings and to visit in the homes of a number of families. During the week there were evening meetings at Sandy Springs and Deer Creek (Darlington). I went on to Lower Virginia by way of Richmond where Friends have recently acquired a property of their own. On November 10 a large number of local and Yearly Meeting Friends gathered at Bethel for the formal opening of their new religious education rooms made possible through a legacy left by a local citizen.

Peanuts mean dollars in Lower Virginia. Near Holland I visited the State Peanut Research Center and was given the most recent literature on peanut culture and a sampling of five pounds of "experiment" peanuts. The literature is on the way to Fred Reeve in Kenya. My grandchildren are taking care of the peanuts. One evening I spoke to the Holland Ruriton Club. This is the parent club of movement now active in several southern states, having as its objective, drawing business men and farm folk into closer fellowship.

My travel was timed just right to try out the three and a half mile bridge-tunnel connecting Virginia Beach with Newport News. It had been opened just a few days before my visit in the area. The conference on Quaker Outreach set up by

Jeannette Hadley, Jesse Yaukey and others in Washington proved to be a most constructive gathering, focusing interest of Friends on both American Friends Service Committee projects and the overseas program of the American Friends Board of Missions. A week end in the Yaukey home is in itself a rewarding experience.

Following a Sunday afternoon journey I was greeted by forty Friends gathered for a pot luck supper and Monthly Meeting in Harrisburg, Pa. After some years of struggle the Meeting has entered a period of substantial growth. They greatly feel the need of a well located Friends Center in the State Capital but it does not seem possible without outside aid. With sights beamed on Camp Miami and the Conference on Ministerial Training I made overnight stops at Fishertown, Pittsburgh and Barnesville Friends School. Students and staff of the school were particularly interested in the work of John and Mary Caughey, formerly a part of the Barnesville school family, and now on the staff of Friends Secondary School in Kenya.

OHIO

The committee sponsoring the Conference on Ministerial Training had reason to feel well pleased both with the number of persons in attendance and with the very constructive concerns presented in the discussion groups and by speakers. On the second day I had to take to the road again in order to be with Akron Friends for a supper-meeting. This is another new meeting with vital concerns. At the close of their Sunday meeting for worship I turned toward Wooster, Ohio to be present at a dinner that served as a preliminary fellowship for the afternoon dedication of Wagner Hall, a dormitory for girls at Wooster college made possible by a gift from Cary and Elizabeth Sidwell Wagner in memory of their two mothers. Elizabeth felt that with her Quaker family background it was fitting for a Quaker to be present and to share in the service of dedication. We had been schoolmates, back in Spiceland Academy.

The following morning I was in Canton in time to speak at the chapel service of the new Malone College (under the care of Ohio Yearly Meeting, Damascus). It is thrilling to visit a college on a new campus with beautiful modern buildings. The formal dedication

American QUAKERAMA True Stories of Quaker Life, Concern and Humor

A Modern-Day Grellet

Our lives today seldom seem to admit any flash of evangelical adventure such as those of the earlier Friends who visited Czars and Sultans in their friendly fervor. For those who are eager to meet some of the spiritual grandchildren of Stephen Grellet or other of those early Friends who testified for peace in high places, let me tell this brief story.

A young Friend, very Quakerly by nature, was assigned the task of arranging a trip through an aircraft carrier for the three hundred boys under his supervision. While aboard the great ship he was invited to dine with the officers in their exclusive officers mess. He accepted, grateful because of the high honor of being invited to the inner sanctum of the battleship but a bit reluctant because he had been a conscientious objector to military service during World War II.

The meal time conversation in the officers mess turned to the military history of those present. Our young friend awaited the inevitable question about what he had done in the war—a question he had heard often before, but never in such formidable surroundings. When his genial officer companion across the table asked if he were an old navy man himself, our Friend struggled with an impelling urge to change the conversation. However, with a courage not total-

ly unlike that of Stephen Grellet facing Czar Alexander, our Friend said simply that he thought perhaps there was a better way than guns and powder to settle our disputes and that he could not participate in any of the military organizations.

had taken place just a few days before my visit. Very evidently Ohio Friends do not feel that the day of Quaker pioneering is past. Perhaps it is just a new kind of pioneering that is needed. Before the end of the day I had stopped at Alleghany College, Meadville, Penna., for a visit with two East African boys, one from Kenya and the other from Uganda. I was able to greet the one with "Mirembi" and the other with "Jombo." From there on our conversation was in English. The next stop was at home, Bagdad Road Farm at Collins, New York. What luxury, four whole days without appointments before starting on the 400 mile trek to New York City for mid-year Yearly Meeting Board sessions!

ly unlike that of Stephen Grellet facing Czar Alexander, our Friend said simply that he thought perhaps there was a better way than guns and powder to settle our disputes and that he could not participate in any of the military organizations.

The naval officer, also declining the easy path of choosing another topic for conversation, asked what he had done about it. Our young Friend replied with a simple and sincere discussion of his life in a mental hospital under the Civilian Public Service. By this time, although other officers at the table seemed to be listening not to their own conversations but to his, he felt embodied to direct a query to the naval officer. He asked how the officer, a practicing Christian, reconciled his activities aboard the battleship with the teachings of Jesus. The officer replied, with disarming honesty, "I don't," and the conversation then turned to flow in easier channels.

Our modern-day Stephen Grellet gave little further thought to the matter, but several months later he was called to come to work as peace secretary in one of the regional offices of the American Friends Service Committee. He learned that he had been recommended for the job by one of the commanding officers of the naval aircraft carrier. In his letter of recommendation the officer recounted the conversation in the officers mess, which he had overheard. He explained that it had made him completely re-examine his philosophy of life.

The story needs no names, because it is nameless and timeless in its moral. In a very real sense, the armor plate of a great battleship was pierced by the disarming honesty of conviction of a very plain young man. High adventure is not, to be found only in the past or overseas; it is found as we live and act as though each moment were the most important.

James O. Bond

Mankind urgently needs an expansion of conscience. The two most crucial world issues of race and war cannot wait much longer for solution.

Alan Walker

The gate to America is small, but once you can get through it, there is so much freedom inside! — A refugee arriving in America.

Stamp Commemorates Religious Freedom



The U.S. Government issued a new three-cent stamp on December 27th commemorating the Flushing Remonstrance of 1657. A monument was dedicated earlier in 1957 at Flushing,

Long Island, New York, commemorating the same document which was an early step toward religious liberty in this country. (See *The American Friend*, November 14, 1957, page 264).

The Flushing Remonstrance was signed by 31 English and Dutch settlers of the town of Flushing in protest to an edict by Governor Stuyvesant banning Quakers from the community. "Right Honorable," said the man of Flushing, "you have been pleased to send up unto us a certain prohibition or command that we should not receive or entertain any of those people called Quakers because they are supposed to be, by some, seducers of the people.

"For our part," they told Stuyvesant, "we cannot condemn them . . . neither can we stretch out our hands against them, to punish, banish, or persecute them.

"We desire not to judge, lest we be judged. . . but rather let every man stand or fall to his own Master. We are bound by the Law to do good unto all men, especially to those of the household of faith. . .



Shown at the Richmond, Indiana, post office buying a sheet of the new "Religious Freedom" stamps is Glenn A. Reece; behind the counter is Everett Smith, post office employee and active member of First Friends Meeting in Richmond.

"The powers of this world," the men of Flushing declared, "can neither attack us, neither excuse us, for if God justify, who can condemn, and if God condemn, there is none can justify."

After calling attention to the examples of Moses and Christ, "which all magistrates and ministers are to follow," the colonists urged that the "law of love, peace, and liberty" be applied to all sons of Adam, even to Jews, Turks, and Egyptians.

"And because our Saviour saith it is impossible but that offenses will come—but woe unto him by whom they cometh—our desire is not to offend one of His little ones," they declared, "in whatsoever form, name, or title he appears in, whether Presbyterian, Independent, Baptist, or Quaker, but shall be glad to see anything of God in any of them, desiring to do unto all men as we desire all men should do unto us, which is the true law both of Church and State.

"Therefore," they advised Governor Stuyvesant, "if any of these said persons come in love unto us, we cannot, in conscience, lay violent hands upon them, but give them free egress and regress unto our town and houses, as God shall persuade our consciences. And in this we are true subjects both of Church and State, for we are bound by the law of God and men to do good unto all men and evil to no one."

The spirit of freedom and tolerance which marked the Flushing community gradually spread throughout the American colonies until in 1789 religious liberty was enshrined in the Constitution as a basic principle of American government.

The Flushing Remonstrance stamp is the first of a series that will call attention to the importance of our basic liberties.

A psychology professor from Columbia University told the Canadian Council of Christians and Jews recently that there is more racial and religious prejudice among churchgoing groups than among people who do not go to church. His conclusion is based on research at Columbia into group attitudes and opinions. "It is certainly surprising in view of the fact that church leaders are foremost in fighting prejudice," he said.

Correspondence

Ministry Problem

To the Editor:

The report in the December 26 issue of *The American Friend* on the Germantown Conference was very encouraging. The urgent need for Friends ministers and leaders is of paramount importance if Friends are to go forward, so the positive stand taken at the Conference seems most admirable and it is hoped further plans may materialize in the near future.

Without doubt though, we all realize that trained leadership is not the sole answer to the problem of declining membership and general lack of interest. My concern has increased with the years but figures given at Wilmington Yearly Meeting in August seemed appalling. If my memory serves me right, only ten per cent of the membership were considered active. We might well ask ourselves why this condition prevails. "Where are the nine?"

Jesus Christ always had a simple easy solution for every situation and His example should be an inspiration to Friends. Is it not quite possible that laymen might be able to remedy some of the existing conditions? Why could we not have a simple, reasonable, workable plan formulated and put into action to help the smaller rural meetings. They need assistance now if they are to survive. If they were lifted up and revived, both the moral and financial support for a Friends Seminary and ministerial training program could well be realized.

Elizabeth Page
Martinsville, Ohio

* * *

To the Editor

Please send me six copies of the December 26 issue of *The American Friend*. Ministry and Counsel is a vital subject to me. It's high time we are stressing the subject more. Our Meeting is at a very low ebb spiritually.

* * *

A letter urging the abolishing of the death penalty has been sent to four governors by the New York Yearly Meeting Prison Committee, which is one of the oldest in the United States. Signed by Edmund Goerke Jr., chairman of the Prison Committee, and endorsed by Arthur J. Stratton as clerk of Representative Meeting of the Yearly Meeting, the letter was sent to the governors of New Jersey, Connecticut, New York and Vermont.

New York Yearly Meeting includes Friends Meetings in those four states.

The letter states that "the keeping of laws upholding the death penalty is a cruel survival of primitive ages when punishment was inflicted only as an act of vengeance without any thought of reformation of the evil-doer." "Throughout the civilized world the trend is definitely away from the enforcing of this anti-dated law. Almost all the European countries and six of our states have abolished it."

"Many eminent penologists . . . believe that capital punishment is the main obstruction to enlightened penology and orderly administration of criminal justice . . . we appeal to the sense of righteousness, justice and mercy in all, remembering the words of the beloved disciple, 'My little children, let us love not in word, neither in tongue, but in deed and truth.'"

Quakers Speak

"Quakers Speak on the Arms Race, Disarmament and Nuclear Weapons Testing at 1957 Sessions" is the title of a collection of statements made by Friends groups last year on this common concern. A wide variety of Yearly Meetings and other Quaker bodies took this under serious consideration at recent sessions. Messages from France, German, Ireland, London, New Zealand, Norway and Swiss Yearly Meetings abroad, Baltimore, California, Indiana, Iowa, New York, Ohio, Pacific, Philadelphia, Western and Wilmington Yearly Meetings at home, General Meeting for Australia, Canadian Friends Service Committee, Conference of Friends in the Americas and the Executive Council of the Five Years Meeting are reproduced in the booklet.

Copies are available without charge from the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Indiana. The Board plans to send one copy to every Meeting in the Five Years Meeting. Edward Snyder of the Friends Committee on National Legislation compiled the statements.

Voyage To Eniwetok

Four Americans have written American officials to report their intention to sail a thirty-foot ketch in to the area the United States intends to use to explode nuclear weapons next April. The boat

"Golden Rule," will leave San Pedro, California, in early February. It will enter the Eniwetok danger area by April 1 and will remain there in an attempt to "reach the conscience of all men" and to dramatize the need for the United States to take the lead in effecting a world-wide ban on test explosions as a first step in ending the arms race.

Two of the men are Friends. Albert Smith Bigelow, 51, member of Stamford Monthly Meeting in Connecticut, is a painter and architect. A former Lt. Commander in the Navy during World War II, he was housing Commissioner for Massachusetts 1947-1948. He participated in the Non-Violent Direct Action campaign at Las Vegas in August of 1957. Two Hiroshima maidens lived in his home at Cos Cob, Connecticut, while they received plastic surgery for scars suffered from the first atomic bomb.

William R. Huntington, St. James, Long Island, New York, is 50, and has three daughters and two grandchildren. He is an architect and is active in the American Friends Service Committee. A member of Westbury Monthly Meeting, he was a conscientious objector during World War II and served as Assistant Director of the Big Flats CPS camp.

Two other crew members are yet to be named. Lawrence Scott is coordinator of the Non-Violent Action Against Nuclear Weapons organization which is sponsoring the voyage. Address of the organization is 2006 Walnut Street, Philadelphia 3, Pennsylvania.

Brotherhood Week

The twenty-fifth anniversary of Brotherhood Week, first observed in 1934, will be marked as Brotherhood Week is held this year from February 16-23, sponsored by the National Conference of Christians and Jews.

President Eisenhower's message for Brotherhood Week reads: "Brotherhood is one of the most demanding—and most rewarding—principles in our lives. Its application is not limited to our homes or to our homeland. The responsibilities of brotherhood stretch around the world; and wherever men dwell, their needs and their successes are for all to share. The furtherance of such a principle demands the utmost in justice and charity, but the rewards of brotherhood are even greater. These are the fruits of a world at peace."



Milton Hadley, who was in Washington in January when permission was given for the Quaker petitions against nuclear testing to be brought to the White House, carried an armload of petitions containing 17,477 signatures in to a White House Secretary.

Campaign Against Tests

A petition campaign asking President Eisenhower to cancel the U.S. nuclear tests now set for next April has spread from the New England area, where it originated in the American Friends Service Committee office there, to Friends communities across the United States.

As many as 200,000 petitions, each providing space for the names and addresses of fifteen citizens, may be distributed before the campaign closes in February. The petition asks the President to cancel the bomb tests as a first step toward disarmament and peace. It stresses the immorality as well as the physical dangers of testing.

Among the groups assisting the American Friends Service Committee in the petition drive are the Fellowship of Reconciliation; Congregational, Methodist, Brethren and Baptist peace groups; hundreds of local churches of many denominations; the Friends Committee on National Legislation, the Women's International League for Peace and Freedom, and the War Resisters League. Petitions can be obtained from the A.F.S.C., 20 South 12th St., Philadelphia 7, Pa.

Though there be shaking in the world, the Lord's power is over all, and His Kingdom cannot be shaken.

George Fox

* * *

There will never be great meetings for worship until we come together expecting above all things else, to worship, to find God, to enjoy his real presence.

Rufus Jones

Literature in Review

The Map Within the Mind, poems by Gerhard Friedrich; Exposition Press; 64 pages; \$2.50.

Gerhard Friedrich is a member of the English Department at Haverford College. Of German origin, he has made the English tongue his own. These fifty-eight short poems, most of which fall into sonnet or near-sonnet forms, are to be savored deeply and read many times. While they do not suffer from the wanton obscurity which mars so much modern poetry, they do not all yield up their treasure at first reading. They scan a wide range of places and times, and through them runs a sensitive spirituality and mystical feeling.

In a critical estimation of poetry of this type one must first inquire as to whether it conveys to the reader something of the "poetic experience" of the writer — that sudden heightening of awareness that transforms the otherwise commonplace moment into something quite beyond the commonplace. Unless the poet has these unique experiences, which partake so strongly of the mystical, in which the situation takes on an extraordinary quality of "newness," he cannot be a truly lyric poet. On this score I would rate Gerhard Friedrich high: the best poems in the book succeed in conveying precisely this quality of the "magical moment" in which they must have originated. The moment may be in an airplane or on a boat in a tropical sea, or a beach on Nantucket; it

may be simply the fall of a maple leaf, the sight of two pretty girls walking past an old monument; it may be at dawn, or at night, in October or in spring—it does not matter where or when or what; the important thing is the heightening of experience into the poetic. As Friedrich says:

Life must yet be known

In vibrant, mystic moments of your own.

A poet cannot confine himself to the "mystic moment," of course, and Friedrich is sensitive to the great, dark currents of the age, and is deeply moved by injustice and cruelty. Nevertheless it is the poems of the personal lyric moment that he is at his best.

While the poetic contact of these poems is high (I would not say there is a really bad poem in the whole collection, and this is unusual for this day and age!), the language is uneven. One does not always find here that sense of every word being absolutely right and necessary which characterizes the greatest poetry. Occasionally one strikes lines in which a poetic experience is expressed in words which recreate the experience in the reader, as in the last two lines of the sonnet which gives the book its name:

The leafless lacework of December trees

Stands dark against a late and lyric sky.

Behind every perfect phrase lies an enormous labor of "scanning" the immense number of possible combinations of words to select those which are the most perfectly

appropriate. Not quite enough of this kind of "poetic labor" has gone into these poems. It is this "sweat and tears" of poetry which makes the difference, perhaps, between the good and the great poet.

Even a good poet, however, and Friedrich is a very good poet, is something to rejoice over. Through these poems the reader comes to participate in the deeper experience of a rich and sensitive spirit, and reaches out to touch the poet "in that which is eternal." These poems will give both pleasure and profit to those who are prepared to let them speak.

Kenneth Boulding

Ultimate Questions, by Nathaniel Micklem; Abingdon; 136 pages; \$2.

This book was written for all who believe in a vital Christian faith that demands more than blind unquestioning obedience to established doctrine; a faith that demands more of us than emotional mouthings of traditional phrases. Here is an attempt to redefine the basic tenets of our Christian faith in the light of twentieth century scientific knowledge. If we assume that the raising of questions about Christian doctrine is an evidence of a lack of faith, this book will disturb instead of comfort. We may not agree with all the conclusions drawn by Nathaniel Micklem, but if we read the book with a desire to re-evaluate our faith and to understand it better, the book will be profitable, to say the least.

James W. Ellis, Jr.

MIRACLE

Snow fell today
Early—
Heaven's magic
For a world
Grown surly!

Too beautiful
To stay,
Yet for an hour
It lustrates
The day:

God makes earth new—
Untouched,
Unsullied,
Incredibly true!

Sarah E. Gray

SEEDS IN EARTH

It is terribly hard to learn
The importance of small things:
The seed, the germ, the pod;
The value of known things:
The wind, the rain, the sod,
The seed roots in the dark earth.
Christ stirred in Mary's womb.
The terrible cross pillowed
His beloved head; yet He
Blossomed from out the tomb.

Sarah E. Gray

EXPANSION

This earth cannot contain me
in life, nor yet
in death:
The body may be tethered;
my soul
spans Heaven's breadth!

Dorothy L. Pike

Thoughts for Class Study

by John C. Harvey

March 2

One Lord, One Faith

Ephesians 4:1-16

Perhaps there are a few scattered Friends today who are really aware of the spirit and power of the ecumenical movement in the churches, but we fear that the meaning of it has not penetrated the Society as a whole. There is much more in the current move toward church unity than mere increase of a spirit of tolerance. In many important ways, it is a genuine spiritual revival along the scriptural lines indicated in today's lesson.

What Paul is talking about here is not simply a statement of what *ought* to be—it is a statement of what *is*, spiritually. The Body of Christ (His Church) is one body, and there is only one Lord and one faith. The organized churches are not to be equated with the one spiritual body of Christ, which is The Church. We so often confuse them in our minds, and in our speech. We pray and hope that many who are members of the various denominations are also true members of the Body of Christ, but it may be that we are not all members in Him.

Denominations in the best sense, are not sinful. We may compare them to families. Families are known by different names, and each family has its own characteristics and preferences, but it is not wrong for a family to have its own consciousness of existence. Denominations, when considered in this family sense, may be a powerfully good force on the side of The Church. They may serve as the arms and legs, the ears and eyes, of The Church. What then should be our first concern in regard to the unity of The Church?

We have not all discovered or attained to the unity of the faith. Beginning with verse 11, we find that God has richly provided the members of The Church with spiritual gifts. These gifts are "for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God." Therefore, while there is unity already in The Church, its more complete realization is something to

be worked for, so that all may attain to it.

Unity in the Christian movement will only be realized as we bow to one Lord. There is but one Lord for The Church, even Jesus Christ. Why do we not accept Him in full measure, unrestricted by the hesitations of selfish domain? Can we not see wherein our peace rests? Do we not know that there is true personal fulfillment in complete surrender to Him and to His way? Why do we withhold our love, and ration our loyalty? "In His will is our peace."

Unity cannot be legislated, although church councils and organizations can give form and structure to spiritual unity. The real victory is won as attitudes grow up within us as a result of our personal relationship to the Lord of The Church. There are valid doctrinal statements which are recognized as attempts to describe people's experience of Christ; and we may well appreciate them as such, and make every effort to understand them. But we are not to be bound or limited by them. Our unity is with the Lord, and not with statements about Him.

Questions: What are the main reasons for denominational divisions? How important is organic union of the churches?

March 9

The Church Confronts Society

Matthew 5:13-16; I Thessalonians 5:4-8; James 2:14-17

Hardly anyone argues now for a complete withdrawal of the Church from all contact with the world. Perhaps we understand a little better now the meaning of the slogan, "Let the Church be the Church." We realize that Christians are to be *in* the world but not *of* the world. The issue which is never in our day quite fully decided is whether the Church is going to transform the world or be conformed to the world. We do not question whether Church and unredeemed society interact one upon the other, but we are vitally concerned over the outcome of the action.

In the fifth chapter of Matthew, Jesus is assuming that his followers will exert a stronger influence on the world than the world will exert upon them. Here is the crux of the

matter. Weak Christians should not venture out alone to confront society in its many-sided forms. It is necessary for us to spend time in the shelter of the Church to build up strength to meet the challenges which the world flings in our faces. Salt which has its savor influences everything which it touches, just as a "prayed-up" Christian lifts everyone around him.

The Church will confront many unchristian elements in society, but this does not mean that everything on earth is working against the Christian. It does mean that there is strong resistance in the world against the perfect coming of the Kingdom of God. The Church has contact points of interaction all along the line, wherever any practice anywhere in the world works against God's complete reign. The early Church attempted to redeem men and then thrust them right back into the pagan world to redeem others, and to work for a society in which Christians could feel at home.

It may be open to question as to just how far we have come in two thousand years toward the creation of a world in which Christians can feel at home. Some of us who go by the name of Christian find very little trouble in adjusting to the twentieth century world, while others find little in it that they can call Christian at all. They say, "This world is not my home." As far as the writer is concerned, a person should not call himself by the name of Christian unless he feels some dissatisfaction with the state of affairs in the world at the moment, and a strong desire to transform society into the image of Christ's kingdom. There should be tension in the life of every Christian at some points where he confronts the world.

Someone has said that all that is needed in order for evil to triumph is for good men to do nothing. Passive goodness is neither attractive or effective. In fact, passive goodness becomes positive badness. No church can remain healthy for long unless that church is struggling to change "what is" into "what ought to be," and giving God the glory all along the line.

Questions: How can the Church be most helpful to alcoholics? At what points is your Meeting confronting society this month?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

The 1958 Calendar of Yearly Meetings has been issued by the Friends World Committee for Consultation. This pamphlet lists every American and foreign Yearly Meeting, date, place and Clerk. Friends Centers around the world are also listed. Write to the Friends World Committee at 20 South 12th St., Philadelphia 7, for a free copy.

* * *

Homewood Friends Meeting in Baltimore, Maryland, held a Hawaiian Party on January 11 at which the Miyasaki family from Hawaii, attenders of the Meeting, gave in pictures and words a story of the Islands. Hawaiian refreshments were served and an offering of about \$50.00 was taken to help in the building of the new Friends Meeting-house in Honolulu, Hawaii.

* * *

Over 130 requests for information about Friends have come from 32 different states to the Friends Central Offices in response to an article in the December issue of the *Journal of Lifetime Living* which listed materials available from the major religious denominations. A small pamphlet on The Five Years Meeting of Friends has been sent each inquirer, together with other material according to his interests.

* * *

A new educational building has been approved by the Arcadia Monthly Meeting of Friends in California. The proposed building will be approximately 34 by 120 feet and will be west of the present social hall. It will contain twelve available classrooms and two assembly areas, with a capacity of about 500 pupils. Bill Brahm, Charles Hesselgesser, Clarence Montgomery and E. J. Heidtke are serving as a building committee. Pastor of the church is A. Leonard Gilmour.

* * *

Leonard Kenworthy of Brooklyn, New York, spent Christmas at the Friends Africa Mission in Kenya. A teacher and writer, Leonard Kenworthy is on a ten month trip to Africa, the Middle East and Southeast Asia, to gather material on the leaders of the newly independent nations. He expected to visit Friends groups in various countries along the way. While in Kenya, Leonard Kenworthy visited the Quarterly Meeting in South Nyanza of East Africa Yearly Meeting.

* * *

Norman Cardin, new principal of

Friendsville Academy in Tennessee, visited at the Friends Central Offices in Richmond, Indiana, recently while on a trip in the interests of the Academy. He reported that the first part of the new girls dormitory had been completed so that the dining room and kitchen were ready for use. Friendsville could not admit all the students applying this year, but hopes to expand when the girls dormitory is completed and a boys dormitory now in the planning stage is built.

* * *

Friends of De Ella Newlin, who passed away on December 14 at the age of eighty-two, have started a memorial fund in her name for the Friends Bible Institute in Kenya, East Africa. De Ella Newlin taught at the Institute while she was in Africa 1947-1952 with her daughter, the late Helen Kindel, and was greatly loved for her service there. Friends wishing to contribute should send checks to the American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana.

* * *

The Annual Mid-Year Conference of California Yearly Meeting will be held at the Alhambra Friends Church February 6-9, under the theme, "Explore Your Mission." Blaine G. Bronner is the Dean. The opening message will be by R. Ernest Lamb on "This is My Task." C. W. Perry Jr. is in charge of the music. Among the speakers are Barney Shaffer, Jim Higgins and Glen Rinard. The United Society of Friends Women and Quaker Men will hold a joint banquet on February 7, at the First Friends Church in Pasadena.

* * *

Senator Frank J. Lausche and his wife are to be the guests of Wilmington College for a three-day visit February 5-8 under the sponsorship of the Season-good Government Fund, which affords students an opportunity to become acquainted with a man who is actively

informed in public life and who can encourage their thinking toward public service and responsible citizenship. Senator Lausche, a Democrat from Ohio, is a former five-time Governor of Ohio. A committee of students, guided by C. Warren Griffiths, professor of history and political science, is planning the events to be scheduled during the Lausches' visit.

* * *

James M. Newby, son of one Friends minister and father of another, was recently honored by the Post Office of Des Moines, Iowa, for completing forty years of service, twenty-five of it on the same route. He is now Letter Carrier number one in Des Moines. His father, Richard R. Newby, will be remembered by many as a pastor in Wilmington and Iowa Yearly Meetings and as superintendent of New York, Kansas, Western and Iowa Yearly Meetings. James Newby's son, Richard P. Newby, is now minister of the Minneapolis Friends Meeting and is active in Iowa Yearly Meeting, the Five Years Meeting, and other Quaker organizations.

* * *

The Quaker Lecture Series in Minneapolis, Minnesota, this year will feature Russell E. Rees, Executive Secretary of the Board on Christian Education, speaking morning and evening Feb. 9 on "The Quaker Message for Today World" and D. Elton Trueblood, Professor of Philosophy at Earlham College, speaking on February 16 with "The Necessity of Christian Discipline" as his morning topic and "The Discipline of Quakers" as his evening topic. Another speaker at the Minneapolis Meeting recently was Thomas Silcock on January 26. A Friend and at present Professor of Economics at the University of Malaya, Thomas Silcock has been travelling and speaking in America about Malaya and Singapore.

* * *

Ground was broken for new men's and women's dormitories at Friends University, Wichita, Kansas, on December 10. The time set for the completion of the dormitories is September, 1958. Together the dormitories will house about 200 students. Among those participating in the ground breaking ceremonies were Friends University President Lowell E. Roberts; Robert Cope, pastor of University Friends Church; Sylvester Chance, Board of Directors; Maurice Roberts, Student Council President; Luis Casado,

COMING EVENTS

MARCH 13-16—Friends Conference on Disarmament, Camp Miami, Germantown, Ohio.

APRIL 14-18 — Board Meeting Week. Boards and Committees of the Five Years Meeting of Friends; Richmond, Indiana.

APRIL 18-19 — Executive Council, Five Years Meeting of Friends; Richmond, Indiana.

Board of Directors; Merle A. Roe, Yearly Meeting Superintendent; Paul Brown, President of Board; and Delbert P. Vaughn, Director of Church Relations for the University.

* * *

Mary Hiatt, retired Friends minister now living in Noblesville, Indiana, conducted two weeks of evangelistic services in January at Westfield Friends Meeting in Indiana, assisted by Everett Smalley of the Shirley Friends Meeting. Billy Lewis, pastor at Dayton, has recently held special services at Back Creek Meeting near Marion, Indiana. Lynnville Friends, Iowa, are holding a two week series of meetings in February with Hubert Mardock of Caldwell, Idaho, as evangelist. Pleasant Ridge Friends Meeting in Iowa has concluded a ten day campaign for revival and evangelism with Don Gattelle of Buffalo, Iowa, as evangelist. Farmland Friends in Indiana are holding a two week revival service with Chester Justice as evangelist.

* * *

Austin and Joan Wattles, Friends workers at the Friends Center in Wyandotte, Oklahoma, report that the Christmas celebration to which Friends groups from over the country contributed was held December 15. Gifts and treats were given to each child in the Sunday School, most of whom are from the Indian School nearby. An offering was taken to be sent to CARE, "so that the children might remember that Christmas is truly the time of giving." Mary K. and Ivan Clark of the Friends Center at Hominy, Oklahoma, report that gifts sent to Hominy enabled them to make up 150 sacks of treats, repair the piano, and rebuild the mimeograph machine. Both Centers are under the Associated Executive Committee of Friends on Indian Affairs.

* * *

"A Bold New Look at the Life of Our Meeting," is the title of a conference of Friends in the mid-Hudson area to be held February 7 and 8 at Poughkeepsie, New York. Quaker groups in Clinton Corners, Clintondale, Cornwall, Millbrook, New Paltz, Oakwood School, Oswego, Poughkeepsie, Tanhanic, Tillson, Upper Dutchess and Vassar College are expected to attend. Russell D. Brooks, Executive Director of Woolman Hill, Quaker center at Deerfield, Massachusetts, will be guest leader. Other leaders include Jesse A. Stanfield, Sam Legg, George Badgley, Vesta Stanfield, Keith Smiley, Alson Van Wagner, Florence Minard, James Stein, Ruth Craig, Reginald Hannaford and Richard B. Talleur. The Conference is being held in connection with Cornwall-Nine Partners Quarterly Meeting.

Nine Quaker Colleges were represented at the meeting of the American College Presidents Association held in January at Miami, Florida. Whittier's President Paul Smith, George Fox's Milo Ross, William Penn's Charles Ball, Friends University's Lowell Roberts, Earlham's Thomas Jones, Wilmington's Samuel Marble, Guilford's Clyde Milner and Swarthmore's Courtney Smith were present. The Dean of Haverford College, William Cadbury; President Elect of William Penn, Arthur Watson; and David Henley, Dean at Earlham College, were also present. The Quaker Presidents met together on January 8. Glenn Reece, General Secretary of the Five Years Meeting of Friends, was present at that meeting to present concerns coming out of the Conference on Ministerial Training held in November at Germantown, Ohio, particularly the recommendations concerning affiliation with a seminary.

* * *

The Quaker International Center in Paris, which gave hospitality to nearly 500 persons during the past year, has changed in function and emphasis and will no longer serve as a hostel. In addition to the local program of the Center, which includes counselling refugees and administering surplus food distribution, there are offices for the School Affiliation Service, Overseas Workcamps and International Student Seminars. It is planned that a Quaker International Affairs Representative will arrive in the spring and that the Conference for Diplomats program, now located in Geneva, will be centered in Paris by late summer. Although there will be no accommodations for guests, Charles and Edris Cooper, co-secretaries in charge of the Center, will welcome travelling Friends and will gladly send lists of nearby and inexpensive hotels upon request. The Center, which is at 110 Avenue Mozart in Paris, is open weekdays and Saturday morning. Meeting for worship is held daily at 9:00 a.m. and on the second and fourth Sundays at 11:00 a.m. Visitors are welcome at the 4:00 o'clock weekday tea.

Friendly Fellowship

SOUTH DARTMOUTH, MASS. — The traditional "roll-call" meeting of the Allen's Neck Meeting of South Dartmouth, Mass., was held January 5. At the call of the roll of Meeting members, many members were there to respond and several responses were read from non-resident members. This year the roll-call was celebrated in a new way and because of its success the Meeting may make it an annual observance. The morning worship and Sunday School periods were combined. Harry Allen presented the Sunday



Allen's Neck Meeting, South Dartmouth, Mass.

School Lesson. Leslie Shrader read the Scripture lesson. A children's story was read by Jean Parsons and Esther Weed sang a solo; in addition there were the usual hymns, quiet period and message by the minister. Nearly everyone stayed to the box lunch in the hall and to the roll-call meeting. James A. Coney was the guest speaker.

The Allen's Neck Meeting, after having been a preparative meeting for years, became a Monthly Meeting a few years ago. Ernest Weed has served as minister since September.

* * *

AMBOY, INDIANA — The Amboy Friends Church celebrated the Golden Anniversary of the building on Sunday, December 29, 1957, the same day of the week and the month that it was dedicated fifty years before. The decorations had the golden motif throughout. Thirty persons who were present at the dedication half a century ago sat on the reserved east side. Wabash Friends had sent congratulations and a bouquet of yellow chrysanthemums.

In the opening exercises of the Sunday School Wendell Lamb spoke on "The Building of the Church." Songs featured in the morning service were old time songs loved by the builders of this church. Dr. Emmett B. Lamb of Indianapolis was the speaker of the morning. He stressed the fact that our forebears had worked long and had not only given a tenth, but some even gave their all, both in time and money in order that the church might be possible.

A bountiful carry-in dinner was served to all. Chester Bundy presided over the program which followed. Herbert V. Tormohlen, son of Fred Tormohlen, pastor of the church at the time of building, gave an appreciation of his father. Glen Hunt, first janitor of the church, told how he received \$100 a year for the care of the building. Several other short

talks were given by people who were at the dedication fifty years ago.

Marie Lamb

LAWRENCE, MASSACHUSETTS — The Elizabeth Fry Circle of Lawrence Meeting is a very active and alive organization, meeting bi-monthly at the homes of the members. There are from 25-30 members usually present. Sewing and knitting for the Friends Service Committee are the usual activities. At the same meetings the Women's Missionary Society review the assigned missionary study books.

Levinus Painter gave us a talk about his experiences in Kenya, Africa, which was greatly appreciated.

In October a Rally Day Cook-out supper was enjoyed. This was sponsored by the Sunday School with the Young Friends serving the meal and contributing to the Sunday School Film Fund. Once a month a film is shown during the Sunday School session relating to the lesson for the day.

In November two of our young people, Allan Sifferlen and Brenda Mellor, attended the United Nations Seminar in New York sponsored by our Five Years Meeting. This was a new experience and proved to be a most profitable one, as they related much information to our Bible School and Meeting upon their return.

On December 15 a John Greenleaf Whittier program was given at the morning meeting by our young people. The well-known Whittier poems were read and two best known hymns were sung by the Meeting. James Toothaker gave an appropriate message on the life of John Greenleaf Whittier.

During the Christmas season at our Bible School, special music was rendered by Allan Sifferlen, piano and Gerona Smith, cornet. On Saturday before Christmas a supper was given to all members of the Bible School. On December 22 a fine Christmas program was given at our morning meeting for worship, with a white gift offering taken for the Huntington Home at Amesbury, Mass. Our Women's Bible School Class also gave household gifts for the use of the Huntington Home.

A. M. Barden

CENTRAL CITY, NEBRASKA—Central City Friends have enjoyed fellowship and consultation with visiting Friends during the last several months. Among these were Ruth Stoffregen and family in July when a picnic was held in their honor; and Garnet Guild, Mary E. Cadwallader, Roy J. Clampitt and Minnie H. Zelliot from Iowa who met with a group at the home of the pastor, Lindley J. Cook, one evening in October en route

to an American Friends Service Committee meeting. Friends travelling this way are invited to stop and visit Friends here.

Mary E. Garrett observed her ninetyeth birthday on October 12 and her daughters arranged an open house for her. Choir members go to sing for her at Christmas each year since she left Central City to live with her daughters several miles from here. She retains a lively interest in the Meeting even though she cannot be in the services except on rare occasion.

The Christmas service was well attended both morning and evening. For several years our service has emphasized the family observance of this season with its deep meaning.

M. Herbert Watson, so long affiliated with Nebraska Central College and the public school system of Central City, is recovering from a heart attack suffered November 25, 1957. He is Clerk of Nebraska Yearly Meeting and of Platte Valley Quarterly Meeting as well as active in the local meeting.

Lindley J. and Corona R. Cook, injured in a car-truck collision on June 26, 1957, are thankful for life and glad to be able to continue work in the Meeting and elsewhere. As this became known to Friends, many have written, and the messages were much appreciated.

The Sunday evening group has discussed Friends Peace testimony in an attempt to clarify the thinking of the congregation in the light of present day situations.

At a Sunday evening meeting in the fall Central City Friends listened to reports of the North American Young Friends Conference. Neil and William Mesner gave an informative report of their trip to the conference and of their impressions and findings. On another Sunday evening Herbert Watson and Raymond Mesner gave reports of Five Years Meeting board meetings and the Friends Committee on National Legislation.

Corona R. Cook

BIRTHS

DALE—To John and Lela Dale of Wabash, Indiana, a son, Larry Allen, on January 16.

HOOVER—To Dale and Jean Knight Hoover, a son, Daniel Stuart, on January 8 in Chicago, Illinois.

MAXWELL—To Robert and Betty Michener Maxwell of Earlham, Iowa, a son, Timothy Charles, on January 23.

MICKLEWRIGHT—To Charles and Marilyn Micklewright of Oskaloosa, Iowa, a son, Charles Omer, on November 7, 1957.

REYNOLDS—To Delbert and Julia White Reynolds of Momence, Illinois, a daughter, Sara Gail, on December 28, 1957.

MARRIAGES

CAMP-VOTAW — Joanne Votaw, daughter of Ethel A. Votaw, to Kenneth L. Camp, at First Friends Church, Whittier, California, on July 12, 1957, Harold Walker officiating.

KERR-SHAFER — Linda Shafer, daughter of Osa Shafer of Oskaloosa, Iowa, Friends Meeting, to Ray Kerr, son of Mr. and Mrs. Muri Kerr, on November 24, 1957.

NORMENT-GOBBEL — Rachel Lieuellen Gobbel, daughter of Dr. Luther and Marcia Russell Gobbel of Jackson, Tennessee, to Owen L. Norment Jr., son of Mr. and Mrs. Owen L. Norment Sr. of Asheville, North Carolina, on December 21, at Jackson, Tennessee. They will live in Richmond, Virginia.

WEDDING ANNIVERSARY

LARRISON—Fred and Dessa Ballard Larison celebrated their Golden Wedding Anniversary on Sunday, December 8, at their home southwest of Amboy, Indiana. They have five children, Mrs. Ralph Childers, Mrs. Roy Rennaker and Donald Larison of Converse, Indiana; Glen Larison of Ligonier, Indiana; Mrs. Fred Reisner of Marion, Indiana; seventeen grandchildren and eight great-grandchildren.

DEATHS

GREGORY — Marie Higgins Gregory, on November 27, 1957, at National City, California, aged sixty-three. On July 18, 1916, she was united in marriage to Calvin L. Gregory of Alton, Kansas. Immediately after her marriage she with her husband entered the pastoral ministry of the Five Years Meeting. They served pastorates in Kansas, North Carolina, Virginia, Tennessee and California. She was active in the Women's Work in the Yearly Meetings where they served. At the time of her death she was vice president of pastors' wives' organization and a member of the Peace Committee of California Yearly Meeting. Their Church at Sunnyside, California honored them with a celebration on their fortieth wedding anniversary in 1946. All of her married life was spent in the ministry with her husband. About six hours after returning from the hospital where she had been a patient for twenty-seven days, she died suddenly with a heart attack. Funeral services were conducted in the Sunnyside Friends Church with Blaine Bronner in charge, assisted by Richard Good, Glen Shaffer and James Perry. Services were also held in the Friends Meetinghouse at Goldsboro, North Carolina, where they had served as pastors. Robert Crow officiated, assisted by D. Virgil Pike. Interment was in the Willowdale Cemetery by the side of two children who died while Galvin and Marie Gregory were serving the Goldboro Meeting.

HEATON — Ralph C. Heaton, on January 1, at Xenia, Ohio, aged eighty-one. He was a well-known retired brick contractor and a lifelong resident of Xenia. He was born February 26, 1876, the son of Coleman and Mary Elizabeth Heaton. He was a member of the Society of Friends. Surviving are a daughter, Mary H. Murphy, organist at Xenia Meeting for many years; three sons, Earl and Roger

of Xenia, and Ralph Jr. of Yellow Springs; and four sisters. Funeral services were held with Wilbur W. Kamp officiating. Burial was in Woodland Cemetery.

HINSHAW — Mary Frazier Hinshaw, on September 11, 1957, at Union City, Ind., aged seventy-two. She was born October 10, 1884, near Winchester, Indiana, the daughter of Francis and Jane Shockney Frazier. She was married to John Hinshaw on November 14, 1905, at her parents' home. She was deeply interested in all the concerns of the Friends Church and was a birthright member of the Jericho Meeting; having experienced the presence of God's spirit in early childhood. A teacher of Sunday School classes most of her adult years, she was also Missionary Superintendent of Winchester Quarterly Meeting for nearly twenty years. The fiftieth wedding anniversary of John and Mary Hinshaw was observed on November, 1955. Surviving are John Hinshaw; three daughters, Miriam Grindle of Union City, Ruthanna Lumpkin of Losantville, and Doris Jane Hersherberger of Parker; two sons, Everett of Winchester and Robert of Richmond; a brother, James A. Frazier of Union City; fifteen grandchildren and one great grandson. Funeral services were held at Jericho, conducted by Ethel and Seth Jackson and Gerald Rees, the pastor.

MENDENHALL — James G. Mendenhall, on October 11, 1957, at Detroit, Michigan, aged seventy-seven. He was a lifelong Quaker and a leader of Detroit Friends Meeting. He was born on April 23, 1881, a birthright member of Muncie Friends Meeting. He and his wife came to Detroit in 1916 and through their efforts Detroit Friends Meeting was established in the fall of 1919. He was active in Detroit Monthly Meeting for almost forty years, serving as teacher, clerk, trustee, elder, chairman of finance, chairman of Ministry and Counsel and acting in an advisory capacity on all matters of discipline and conduct of business. Through the warm fellowship which he symbolized at the Meetinghouse door, he welcomed many friends and new members into the Meeting. He maintained a keen interest in the affairs of Indiana Yearly Meeting and attended whenever possible. Surviving is his wife, Betty, now in the hospital with a broken hip. Funeral services were conducted in Detroit by Parley Bingham, pastor of the Meeting, and in Muncie, Indiana. Interment was in Muncie.

NEWLIN — De Ella Leonard Newlin, on December 14, 1957, at Xenia, Ohio, aged eighty-two. The daughter of Calvin and Mary Hazard Leonard, she was born Sept. 2, 1875, on her father's farm in the Center community near Xenia. She attended Wilmington College and taught for several years before entering Earlham College. While at Earlham she served as pastor of Boston Friends Meeting south of Richmond, Indiana. Upon graduation in 1906 she became pastor of Bloomingdale Meeting, Indiana. She married Roy Newlin in February, 1910, and to this union were born twins, a son who died in infancy and a daughter, Helen. Roy Newlin became ill and they sojourned to Southern California in quest of health. After his death, she and her daughter returned to Ohio and she began full-time pastoral work. She served most acceptably in Selma, Xenia, Center and Jamestown, Ohio, in Economy, Indiana, and

from 1932 until 1941 at Xenia, Ohio. She had believed from young womanhood that she should be a minister and had a definite call to give her life to Christian service. In 1947 she went with her daughter, Helen Newlin Kindel and Ersal Kindel to Kenya Colony, where the Kindels had received a five year appointment with the Friends Africa Mission as teachers. She taught sewing and Bible classes and many African Friends now grown testify to her helpful and able teaching. Helen Kindel died on November 8, 1952, and De Ella Newlin again took up residence in Xenia. She was active in the Xenia Meeting, served as recording clerk of Ministry and Counsel, president of the Xenia W.C.T.U. and vice president of Green County temperance organization. She taught the Good Samaritan Class until the last Sunday of her life. The strong religious life of De Ella Newlin expressed itself unflinching in all her daily life. She is survived by her son-in-law Ersal Kindel and three grandchildren, Merlin, Marilyn and Arline Kindel of Berea, Kentucky; and a sister, Mrs. Harry Green of Martinsville, Ohio. Funeral services were held in Xenia Friends Meetinghouse with Wilbur W. Kamp and A. Ward Applegate officiating. Burial was at Wilmington, O. A memorial fund for the Friends Bible Institute in Kenya has been established by some of her friends.

PEELLE—Alonzo Peelle, on December 25, 1957, at Xenia, Ohio, aged eighty-six. He was the son of John and Dorcas Peelle, born November 25, 1871 near Grassy Run, Clinton County, Ohio. He attended Wilmington College and was united in marriage to Emma Van Tress. They lived on farms near Xenia. He was a birthright member of Friends and was a charter member of Xenia Meeting. He served on Ministry and Council for many years and was one of the first trustees. His wife preceded him in death in 1941. Surviving are three brothers, one sister and

several nieces and nephews, two of whom, Thelma P. Hampton and Wilford Peelle, were raised in their home. Funeral services were conducted by Wilbur W. Kamp. Interment was in Woodland Cemetery.

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LOCAL MEETING DIRECTORY

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glenview Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.
Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.
Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).
Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.
Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School: 11:00 a.m.; Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.
Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.
Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.
Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.
Lake Worth, Florida—Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.
Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.
St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.
Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone CDarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CDarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.
Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone Butterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:30; 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor, Phone 2-8763.
Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building. Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor. H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.
Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.
Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.
Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary, Phone AT-85680.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.
Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Roberta E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWInbrook 5-7110.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.
New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.
Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.
St. Louis, Missouri — Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Brooklyn, New York—Lafayette Avenue Meeting. Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First Day School. First-day at 11 a.m.; Scarsdale Friends Meeting, 133 Poplain Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5168. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed. 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones. JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll. Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MElrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.